



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## Miscellaneous Intelligence.

### THE WESTERN PILGRIM.

The Calvinistic Magazine, has a long article entitled the *WESTERN PILGRIM*, which though it may not equal Bunyan's inimitable Allegory, discovers a good deal of ingenuity.—The following imagery of the counsels of Hell, may show to those who are opposed to revivals and the progress of benevolent institutions, in whose cause they are enlisted.

The Pilgrim by a sudden setting in of night, and the fury of a storm, is compelled to seek shelter in a vast cave by the wayside.

After a short repose he awakes and discovers at a remote part of the cavern, a blue flickering flame, around which were assembling the spirits of darkness. Soon "His Majesty" is announced, and Lucifer enters with a brow clouded with disappointment, and with eyes flashing rage and desperation.

The awful silence was broken by Belial.

Prince of Pandemonium! what news from abroad?"

"News!" said the Chief:—the hoarse hollow unearthly tone made the hair of my head rise, and the blood curdle in my veins. It spread far and wide through the spacious mansion, but it was not returned. The distant echoes of the cavern shrunk back, and feared to answer a voice so terrible. "News, dismal as perdition!" Twelve hundred Missionaries actively employed 'in Pagan lands. Forty printing presses among them disseminating the doctrines of the Bible. More than an hundred thousand children taken from heathenism and gathered into Christian schools. In a few years above forty thousand idolaters converted to the gospel. The Bible in their own language is thrown among them by hundreds of thousands;—and religious tracts without number. I tell you, our forces yield,—our empire shakes throughout the heathen world. In nations that have owned our sway from their earliest existence, I saw the darkness rolling back, while the whole land was brightening under the radiations of the gospel. I stood by, and saw idols of three thousand years standing, pulled down and committed to the flames, while their worshippers turned to God. I gnashed my teeth in rage, but I could not prevent it.

Potentates of hell, friends and confederates! The trial I have fully made. The conquering march of the gospel abroad, cannot be checked, while its strength remains unbroken at home; while those immense bodies, now

associated to send it into all the earth, retain their constantly accumulating influence; resistance abroad is vain. The tide of evangelizing influence that is now bursting over the barriers that inclose the pagan world, will roll on, till every nation under heaven bows to Immanuel. Something *must* be done to purpose, and done *speedily*. The river must be stopped at the fountain head. It is here, yes, here, in the heart of Christendom, that the deadly wound must be inflicted.—Those benevolent associations must be broken down—or, spirits of darkness! your cause is ruined.

"With this view I have returned—for this purpose I have called this council; and now, tell me the attitude of our affairs in this land. Speak Belial, for thou knowest.

Belial rose. "From the period of your Majesty's departure," said he, "the energies of the Christian community that had slumbered through so many ages, began more rapidly to awake. In every quarter, I saw them starting into life and action.—The charitable associations, of which you spoke, have gone forward 'conquering and to conquer.' Possessing an attractive power strong as the sweep of Norway's whirlpool, they have drawn in all around them, and collected strength and resources to a deplorable extent. The national Bible Society, has achieved wonders; and its movements become mightier every hour. Already whole counties—what am I saying! *whole States*, have been visited by its agents, and every family furnished with the scriptures; so that there I cannot enter a parlor or a cottage, a boarding-house or work-shop, but every where I am met by the odious Book. The American Tract Society has been equally vigorous in its operations. The little heralds they send forth to call the attention of sinners to the Gospel, have found their way into the counting-house, the tavern and the court-yard. Would your Majesty believe it! they have invaded the very haunts of vice and pollution!—I have seen them thrown by audacious hands into the ball-room!—scattered on the race ground!—distributed among the boxes in the theatre—and laid on the gambling table! The traveller on the highway drops them at the door of every hut!—the zealous female carries them into the chambers of the sick, and the abodes of want and misery. The stage, the steam-boat, and every conveyance are bearing them abroad into all parts of the country.

"Nor is this all; your Tartarian Highness will remember that when the Bible and Tract

Societies first began their operations, we all laughed them to scorn, confident that in the ignorance of the mass of the community who were altogether unable to read, we possessed a strong fortress which set them at defiance. But this fortress, vainly deemed impregnable, has been assailed by the American Sunday School Union; and has gone down like bulwarks of ice before a vernal sun. With these eyes, I have seen in the same school-room, the children, the mother, and the grand-mother in her spectacles, all learning to read the oracles of God. Thus measures are in train for enabling all classes of society to become acquainted with Bibles, Tracts, and religious publications of every kind. And moreover, during your Majesty's absence, this quarter of the earth has been shaken by the Spirit of the Almighty. Reformation has followed reformation, revival has met revival, in such extended and rapid succession as I have never witnessed since the Apostolic day. I have seen the aged matron, who, for fifty years had been travelling in the heavenly road *alone*, clasping her hands in extacy and blessing the prayer-hearing God, that *now* the stout heart of her aged husband was conquered by divine grace, and he took her hand with his face towards paradise. I have seen hundreds after hundreds rise in the house of God to take upon them the everlasting covenant. Among them you might note the youth of fifteen, and the maid of twelve, standing beside the hoary-headed sire, and the mother bending under a load of years. For many months, the dedication hymn, which they sung when first avowing their Redeemer, kept perpetually ringing in my ears. It ran thus:—

In all my Lord's appointed ways,  
My journey I'll pursue;  
Hinder me not, ye much-loved saints,  
For I must go with you.  
Through duty and through trials too,  
I'll go at his command:  
Hinder me not, for I am bound  
To my Immanuel's land.

"I taxed all my powers for resistance and counteraction; long and desparately did I struggle to arrest the overwhelming influence, but it was resistless as the red bolt of heaven. At length, exhausted and worn down with unavailing efforts—perplexed and sickened with incessant frustration and defeat, I resolved to leave the land, that I might refresh my spirits, and invigorate my wasted powers, by a few day's excursion on the wild and stormy seas. I rejoiced that there the hum of the Sabbath School could not molest me; and that neither Bible nor religious tract could offend my sight. I recollect that the hardy, sun-burnt sailor had, from time immemorial, been the acknowledged servant of your Majesty; and had carried profanity and pollution, and impiety of every name, to the ends of the earth. In swift flight I sailed till the spires of the loftiest churches were out of view; and the sound of the Sabbath bell, that called the congregation to the house of prayer, in the distance, died away. There, on level wing, I skimmed the surface of the mighty deep and thought to enjoy sweet recreation. But even here, chagrin

and bitter annoyance awaited me, for now and then, as the tall ship swept by for her destined port, I beheld, high on the mast, the Bethel flag, floating on ocean's breeze; and at the dawn, and at the close of day, I could hear from the dwellers on the watery world, hosannas and anthems of praise ascending to him that died on Calvary."

From the Boston Recorder.

#### INDIANA.

*Extract of a Letter from a Clergyman in Indiana to the Students in the Theological Seminary, Andover, Ms.*

DEAR BRETHREN,—I have resided in Indiana about eight years, and travelled over a considerable portion of the State, and what I now state to you, will be mostly what I know from personal observation. The soil generally is rich, easily cultivated, and produces in great abundance all the different kinds of grain, vegetables and fruits which are common in New England, and some kinds that are not raised there.

The climate is pleasant and in general healthy. There are some places which are quite unhealthy in consequence of their local situation near low grounds, or stagnant waters, where fever and ague and bilious fever are common. Typhus fever and consumption are much less common than in New England. The heat here in summer is not greater than in Massachusetts, and but few days in winter here are colder than in November there. The ground is seldom covered with snow more than twenty-four hours at a time. The farmers do not shelter their cattle and not more than half of them eat any hay.

The population is rapidly increasing. It is now estimated at 300,000, who have emigrated from every State in the Union and from almost every quarter of the globe. They bring with them their respective manners, customs, and prejudices, which in the general they are zealous to maintain.

They are, taken together, the most hospitable people I have ever seen. There are many men of talents and education; and many who are quite illiterate: some can neither read nor write. Some care but little about the education of their children; but generally they are anxious to have schools and do have them, although many of their teachers are mere ignoramuses. One section of land in each township, or 1-36th part of the whole is appropriated to aid in the support of common schools, and all fines arising from non-attendance on military duty, and fines imposed by the Circuit Court for certain misdemeanors, are devoted to the building and support of a county Seminary, where the higher branches of an English education are to be taught, to be located in the seat of Justice of the County. In several counties the Seminary is already in operation under the instruction of a competent teacher. A certain per cent of the proceeds of the lots sold in the seat of Justice is appropriated for the establishment of a county library, which is free for the use of the inhabitants.

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*Sailing out of Port on the Sabbath.*

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A State College is now in operation at Bloomington under the instruction of an able President and Professors. There is also a Seminary at Hanover in Jefferson Co. denominated "Hanover Academy," under the direction of the Presbyterian denomination, the principal design of which is to educate young men of piety and talents for the gospel ministry, to supply our destitute churches. This will include the highly useful manual labor system with the Literary and Theological departments. The present number of students is 20, of which 14 are hopefully pious, looking forward to the ministry. We despair of ever obtaining a supply for our churches from any other quarter. There are more than 60 Presbyterian churches, and only 25 efficient ministers of that denomination. There are about 30 counties in which there is not a minister of our denomination. There are very few ministers of any other denomination, who have ever enjoyed the advantage of a classical and theological education. Most of them think education unnecessary for a minister of the gospel; and of course many men undertake to preach whose education is not equal to that of a common school-boy in New England eight years of age, and some who cannot read at all. I need not tell you the tendency of such preaching. The people generally are anxious to hear preaching, and when they cannot hear that kind in which they believe, most of them will listen to such as they do not believe. There is a great call for faithful, pious, enlightened ministers. "The harvest is plenteous and the laborers few." The Macedonian cry, "Come over and help us," is sounding from every quarter. Many churches are destitute and many more could soon be formed if we had ministers to gather and supply them. We hope, dear brethren, that you think of Indiana when you choose the field of your labors, and if we are permitted to see the close of another year, that we shall have the satisfaction of greeting a goodly number of you as fellow-labourers with us in this interesting and important part of our Master's vineyard; but if we should before that time be dismissed from our labors here below, it would soften our dying pillow, and smooth our passage to the grave, to hear that a company of our young brethren are coming to fill up our ranks and proclaim salvation in this needy land. "There remaineth very much land to be possessed." We have with our own eyes witnessed the moral desolations around us, and the tears and intreaties of many of the children of God that they might be favored with a minister of Christ. Let none come but such as are willing to "endure hardness as good soldiers," and to "spend and be spent" in the service of Christ. Every minister must come prepared to endure many hardships and privations, to practise self-denial, encounter prejudice, and conform as far as is consistent with duty to the manners of the people, that he "may by all means save some," and look forward to another world for his reward. Such men will with the blessing of God do good. None need to think they must bid adieu to every earthly comfort when they come among us, for those who have the means can live as well here as in New England and at half the expense. A faithful man

we trust will never suffer for the wants of the necessities of life. In time past ministers have been compelled to depend mostly on their own exertions, exclusive of preaching, for their support; but times are altering for the better almost every year. A very considerable moral change has taken place since I came here eight years ago. Then there were but twenty churches and six ministers of our denomination, no Synod, Presbytery, Missionary, Sabbath School, Tract or Temperance societies, and but very few Bible societies. Now we have, as before stated, more than 60 churches, 25 ministers, 1 Synod, 3 Presbyteries, a State Missionary Society, a S. S. Union, many Bible, Tract, and Temperance societies, and exertions are now in progress for the formation of a State Temperance Society during the month of December next.

In the Bible, Sabbath School, Tract and Temperance societies different denominations unite.

Indiana is destined ere long to become an important part of our civil Republic, and of the church of God. Let her be speedily supplied with an enlightened pious ministry, and the generation that is now rising up will see in her a State not inferior to any in the Union. Who among you would not wish to enjoy the satisfaction of aiding in elevating to a high standard the moral and religious character of this rising State? When the question is asked, who will engage in this glorious enterprize? Me thinks I hear many of you respond, "Here are we, send us." We shall rejoice to divide the field with you, and have many of you co-workers with us in building up Zion, and in spreading the triumphs of the cross. Our toils will be great; but if we are faithful, greater will be our reward. Remember and pray for us all, and especially for your unworthy brother in the bonds of the gospel. H.

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SAILING FROM PORT ON THE SABBATH.

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Nor must we omit to class the habit of going to sea on the Lord's day among these crying transgressions. How often are the principal wharves, in our seaports, crowded on Sabbath mornings, by persons of all ranks and occupations. What hurry is there—what confusion—what disturbance to all that live in the neighborhood. Might we not add, what cursing and swearing often! What running of porters—what a bustling of owners, freighters, supercargoes, passengers, and sailors! What scenes of confusion, prolonged, sometimes till noon, sometimes till evening; taking in stores, bringing and receiving letters, stowing away baggage, weighing anchors, bending sails and the like! This hasty sketch, reader, is no fiction. Nothing is exaggerated. In truth, the half is not told. Such are the circumstances under which thousands part with their friends to see them no more. Such are the preparations with which tens of thousands take their departure, to brave the dangers of the sea! Can it be thought strange if they make losing voyages, or if they never return?

The sacred rest is also violated, to a most alarming extent, by parties of pleasure sailing about the innumerable bays, harbors, and in-

lets of our extensive sea-board; and upon the rivers, lakes, and ponds which every where intersect our country. O what a palpable transgression of the fourth commandment! How can it be viewed in any other light? Is manual labor forbidden? Is travelling for gain or for pleasure? And can any body suppose, that the infinite Lawgiver intended to make an exception, in favor of those who do their own work or find their own pleasure upon the water. Undoubtedly, when a vessel is at sea, continuing her course on the Sabbath is no violation of the holy rest. But this is a widely different case from any that we have mentioned; and therefore, can afford no shadow of justification, either for leaving port on the Sabbath, or for being out when it can be avoided.

Now, could all, or a tenth part of these violations, with their attendant evils, and certain consequences, be presented to any serious mind, and at one view; we are sure they would appear like great mountains of guilt, sufficient to sink a nation in the gulf of ruin.

We are well aware that A. B. and C. all have their excuses; but there is no excuse for violating the Sabbath, which will bear examining. The scriptures cannot be broken. The holy law of God must and will stand; and woe be to all such, as deliberately, or habitually violate it, in any of the ways that have been mentioned.—*Dr. Humphrey.*

#### JUSTIFICATION.

The righteousness wherein we must be found, if we will be justified, is not our own: therefore we cannot be justified by any inherent quality. Christ has merited righteousness for as many as are found in him. In him God findeth us, for by faith we are incorporated into Christ. Then, although in ourselves we be altogether sinful and unrighteous, yet, even the man who is impious in himself, full of iniquity, full of sin: him, being found in Christ, through faith, and having his sin remitted through repentance, him God upholdeth with a gracious eye; putteth away his sin by not imputing it; taking quite away the punishment due thereunto by pardoning it; and accepteth him in Jesus Christ as perfectly righteous as if he had fulfilled all that was commanded him in the law: shall I say, *more* perfectly righteous than if himself had fulfilled the law? I must take heed what I say; but the apostle saith, "God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Such we are in the sight of God the Father, as the very son of God himself. Let it be counted folly, or frenzy, or fury, whatsoever, it is our comfort, and our wisdom; we care for no knowledge in the world but this, that man hath sinned, and God hath suffered; That God hath made himself the Son of man, and that men are made the righteousness of God.

It is a childish evile wherewith, in the matter of justification, our adversaries do so greatly please themselves, exclaiming that we tread all Christian virtues under our feet, and require nothing of Christians but faith; because we teach that faith alone justifieth, whereas by this speech we never meant to exclude either

hope, or clarity, from being always joined, as inseparable mates with faith in the man that is justified; or works from being added as necessary duties required at the hands of every justified man; but to show that faith is the only hand which putteth on Christ unto justification; and Christ the only garment which, being so put on, covereth the shame of our defiled natures, hideth the imperfections of our works, preserveth us blameless in the sight of God; before whom, otherwise, the weakness of our faith were cause sufficient to make us culpable; yea, to shut us from the kingdom of heaven, where nothing that is not absolute, can enter.—*Hooker.*

#### CHRIST, GOD AND MAN.

Consider Jesus Christ attentively, and thou wilt evidently discern in His person a God and a Man; and that in Him the God has lost nothing of His divinity, the Man is in no respect alienated from true humanity. At His birth thou wilt see a Man persecuted by Herod, and a God adored by the sages of the east. In the ship thou wilt perceive a Man who slumbers, overwhelmed with sleep, and a God who afterwards calms the winds and waves, and imposes silence on them by a single word. Over the grave of Lazarus thou wilt behold a Man who weeps, and a God who by a single word restores to life His friend, who had been dead four days. In the garden of Gethsemane, thou wilt see a Man taken by the soldiers, and a God who, by the breath of his mouth, strikes all those insolent soldiers to the ground. On the cross thou wilt behold a Man who dies, and a God who in dying agitates universal nature to such a degree that the earth trembles, the air becomes darkened, the sun loses his light, the rocks are rent asunder, the whole world is shaken, as if aroused to emotion by the death of its Creator and Governor. Alas! were not Jesus indeed very God of very God, where could a guilty sinner flee! On what sure foundation could his hopes repose! Blessed be God for the gift of his own Son, who died that we might live, who lives that we may never die, and who is therefore able to save to the uttermost them that come unto God through him. ZELOTES.

#### NEUTRALS.

A Hampshire County (Mass.) clergyman informed me, that in a sermon on the Temperance Reformation which he lately preached to his people, he related an anecdote of Gen. Washington. During the revolutionary war, the General is reported to have said, "I can rely on the whigs, and be on my guard against the tories, but those who are neither whigs nor tories can neither be trusted nor guarded, and I know not what to do with them." So it is at the present time with those who neither belong to the Temperance Society, nor take sides with open and avowed Alcoholists. If this great man was confounded with the *no-side, any-side, and all-sides* character of neutrals; it would not be to our dishonor if we confess ourselves unable to dispose of those, who are, in reference to the temperance reformation, neither on one side nor the other.

No FENCE RIDER.

**SYNOD OF NEW-JERSEY.**

Extracts from the minutes of the Synod of New-Jersey,  
October 22, 1829.

***Sabbath School operations.***

Whereas, the Synod of New-Jersey consider the religious instruction of the rising generation of great importance, and worthy of extraordinary efforts on the part of ministers of the Gospel and private christians; and whereas the attention of the christian community needs to be more fully awakened to the paramount interest and magnitude of the object, and whereas it is believed that a regular system of Sabbath School operations affords the best facilities for communicating such instructions, and under the blessing of God proves one of the greatest auxiliaries to ministerial usefulness, therefore

1. Resolved, That this Synod have a deep and growing conviction of the usefulness and importance of Sabbath schools.

2. Resolved, That the Synod appoint a committee to act in connection with the Sabbath School societies within the bounds of this Synod in their efforts to promote the cause of Sabbath schools, and that the committee have authority to appoint and commission agents, provided that the means of their support can be obtained, and that the committee also be authorized to do whatever else they may deem expedient for furthering the interest of Sabbath schools, and that the committee be required to report to the Synod annually.

3. Resolved, That we recommend to all the ministers and churches in connection with this body to make special efforts for the improvement and enlargement of Sabbath School instruction.

In conclusion, the Synod have only to say that the more they reflect on the power and salutary influence of the Sunday school system, the more are they convinced that it has been raised up by the Great Head of the Church to be eminently instrumental in enlightening the ignorant, checking the progress of vice, diffusing the principles of divine truth, and in promoting a radical and extensive reformation in society; they would therefore commend it to the prayers, the patronage, and the most devout and serious consideration of the churches under their care.

Dr. M'Dowell, Mr. Magie and Mr. Hay, ministers, and Mr. Oliver Nutman, Mr. James Crane, Mr. Joseph C. Hornblower and Mr. Robert B. Campfield, elders, were appointed a committee in conformity with the above report.

**STATE OF RELIGION IN NEW-JERSEY.**

Extract from the Narrative of the State of Religion within the bounds of New-Jersey.

There is scarcely a single church which does not furnish the grateful intelligence, that the subject of Temperance has become one of increasing interest. In some places it is reported that the consumption of ardent spirits has diminished one-third or one-half; and in others, that the quantity has decreased to not more than one quarter of the amount consumed before the recent exertions to suppress their unnecessary use.

Numerous experiments have given ample proofs that farms may be tilled, buildings reared, the mechanic arts, and indeed all the ordinary labors of life may be carried on better without them. The number of drinkers, and of drinking places has been materially reduced; distilleries have been discontinued, and many respectable merchants have renounced the traffic, from a conviction that it is a "merchandise of the souls of men."

In one of our most important townships, six out of ten already have relinquished all commerce in it, while two of the remainder have given a pledge not to renew their stock when their present supply shall have been exhausted.

On the subject of *Revivals* the Synod say—

In the Presbyteries of Newark, Elizabeth-town, New-Brunswick and Newtown, fourteen congregations in all, have been partakers in these gracious dispensations, among which, those of Morristown, Patterson, Basking Ridge, Mendham, Flemington, and Amwell, deserve to be made the subject of prominent notice.

The revival of religion in Morristown, began to assume a decided character about the beginning of November last; when the impression of the truth seemed to become at once general in the congregation, without being restricted by any geographical limits, or to any particular class in society. During the succeeding six months, religion was the leading subject of conversation and of feeling; and while the work was advancing with irresistible power, yet like leaven it widened and deepened its influence without noise. The exhibition of truth addressed to the sinner's conscience, his personal responsibility to believe and obey it—the necessity of immediate and unqualified submission, in connexion with private conversation with the pastor and the eldership in their visitations from house to house, were the prominent means of promoting the Lord's work in this place.—What has been its full result, will be known only in eternity. The accession to the church by a public profession, was about one hundred and fifty.

The congregation of Patterson, has also enjoyed a special blessing, which has been gradually imparted during the whole of the year, which has resulted in the admission of fifty-four to the communion of the church; a majority of whom were from among the young.—Twenty-three were members of the Sabbath school, and fifteen were teachers.

Mendham has also been blessed, and about fifty within the year have been joined to the Lord.

In Basking Ridge, an addition of sixty has been made to the people of God.

In the congregations of Flemington and Amwell, there is at present a season of peculiar interest. The spirit of the Lord is there. What will be the issue, is a matter of deep anxiety with the church, which has been for sometime contemplating its gradual progress, with a trembling hope that the time to favor their Zion may have at length fully come.

The Hampden County Missionary and Bible Societies, held their annual meeting in Springfield on the 16th ult. Delegates from the national societies were present and addressed the meeting.

## SYNOD OF NEW-YORK.

**Extracts from the Narrative of the State of Religion within the bounds of the Synod of the State of New-York during the past year.**

After a deliberate and minute survey of the state and progress of religion within their bounds, during the past year, the Synod of New York feel great pleasure in believing, that the churches are walking in the truth, and in some good measure, in the purity and peace of the Gospel. And while they see much to regret and deplore, they feel constrained to thank God, and take courage. While they record with deep regret the death of two of their number, they rejoice that other laborers are entering into the harvest. While they notice and deplore the ignorance and iniquity that abounds, they also rejoice in the increase of knowledge, and of the fear of the Lord. And while in some sections of the Synod there is a manifest dearth of spirituality and zeal, they are happy in the conviction, that in the great majority of the churches, the cause of truth and righteousness is gaining ground.

During the last year several new churches have been organized, with fair prospects of future usefulness and strength, encouraging the hope, that a great number of pastors will be successfully employed within the bounds of the Synod.

There have been added to the churches under the care of the Synod 1,050 members, 700 on profession of their faith, and 350 by certificates from other churches. The whole number in communion of the churches, is 13,588.

The whole number of churches is 123, 21 of which are without pastors. The whole number of ministers in the Synod is 115, 14 of whom are without charge, and a number of whom, by reason of age and other disabilities, have ceased to make the appropriate work of the ministry their steady employment.

The Synod have reason to believe that the Gospel system, as expressed in the standards of the Presbyterian church, is maintained in the churches with a good degree of faithfulness; and that the people are advancing in sound religious knowledge under the ministrations of the Gospel. Very few cases have been discovered among the members of the churches, of any fatal errors from the truth as it is in Jesus.

In most of the churches there is reason to lament the conformity of some members, to the maxims, and manners, and spirit of the world, especially in its respectable, but questionable indulgences of expensiveness and luxury. Such indulgences mar the beauty of holiness, and tarnish the glory of the sanctuary, and call for humiliation and weeping. But yet, very few cases have occurred in which the discipline of the church has been necessary to enforce reproof, or promote reformation. And the Synod hope that the vigilance of the sessions of the churches has very much prevented the occasions for the official exercise of corrective discipline.

The day recommended by the Synod at its last meeting for fasting and prayer, on account of the prevailing vice of intemperance, appears

to have been generally observed in the spirit of the appointment, and has been followed by beneficial effects. Temperance societies have been formed in many congregations; and there has been a manifest and great decrease in the sale and use of ardent spirits. And while the Synod learn with painful regret that some members of churches continue the common use of this destructive poison, they cannot but express their gratitude to the Head of the Church, who has caused so much to be accomplished by the efforts which have been made to suppress this pernicious and cruel vice. The Synod feel that the voice of faithful warning on this subject must not be suppressed, until public opinion shall render it disreputable, and public practice shall render it unprofitable to manufacture this delusive and seductive curse.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS —*NO XV\**.

It has appeared in the preceding discussion, that the United States have entered into solemn engagements with the Cherokees, by which we are bound, as a people, to defend their title and their sovereignty, and to protect them from every species of encroachment and aggression. If this be not the obvious meaning of numerous and express stipulations, it will be impossible to frame articles in the English language, which shall express any meaning whatever.

But Georgia complains that the government of the United States transcends its powers in making these engagements, which are therefore to be considered null and void. The reader must bear in mind, that this complaint of Georgia is not of long standing. Indeed, I am not certain that the legislature has expressed it; but the leading men of that state, and some of the newspapers, are loud in making and repeating it. Till very recently, as was mentioned in my last, the authorities of Georgia have been urging the United States to make treaties with the Indians.

In order to come to a full understanding of this case, in all its bearings, let us enquire how the controversy would present itself, if the old thirteen states, after obtaining their independence, had never formed any system of confederation whatever, and each state were entirely, and in all respects, independent of every other state. The whole question at issue would then lie between Georgia and the Cherokees. Neither South-Carolina, nor any other state, would have any right to interfere, however oppressively Georgia might conduct herself toward the Indians; unless, indeed, South-Carolina, or some other state, had made a treaty with the Cherokees, of the nature of an alliance offensive and defensive. On this supposition, both the allies would have a right, by the laws of nations, to speak to Georgia and to be heard. But we will suppose, that the Cherokees had made no treaty with any community upon earth, and were, as to their mode of living, precisely in their present condition; that is, peacefully engaged in agricultural pursuits, and providing for their own families by the labor of their own hands.

In these circumstances, the people of Georgia ask the Cherokees to remove; who, in their turn, demand the reasons of so extraordinary a request. And here let me say, no good reasons can be given; no reasons, which an honest man would not be ashamed to give, in any private transaction. But I will fairly state all the reasons, which have come to my knowledge, and would wish the reader to give them every particle of weight to which they are entitled.

\* Number XIV. was omitted in the National Intelligencer for reasons which are not stated. It will probably appear hereafter.

The Georgians say to the Cherokees: "We are a civilized people; you are a vagrant, hunting, and savage people. By virtue of this distinction the lands which you occupy, and which your fathers called their hunting grounds, belong in reality to us; and we must take possession. The writers on the law of nations bear us out in the demand."

To such a statement the Cherokees might justly reply: "We are not about to dispute as to your being a civilized people, though the manner of urging this demand of the houses and land of your poor neighbors, does not argue great modesty or benevolence. We do not profess to be learned in the law of nations; but we read the Bible, and have learned there some plain principles of right and wrong. The Governor of the world gave us this country. We are in peaceable possession. We have never acknowledged any earthly lord or sovereign. If our Creator has taken away our land and given it to you, we should like to see some proof of it, beside your own assertion. We have read in the book, which we understand you to acknowledge as the word of God, that "*to oppress a stranger wrongfully*" is a mark of great national wickedness.

"But we are not the sort of people that you take us to be. We are not vagrants like some tribes of which we have heard; nor were our fathers. They always had a fixed place of residence. And as to our wandering about, we have not the time. We are busy with our crops; and many of us do not go so far as our nearest county court once a year, unless called out as jurymen. We do not hunt. Not a family within our bounds derives its subsistence from the chase. As to our being savages, we appeal to the white men, who travel on our turnpike roads, whether they receive any ill treatment. We have a legislature and a judiciary, and the judges of our supreme courts are very rigid in punishing immorality. We are not rich; but we contrive, by our industry, to provide against hunger and nakedness; and to lay up something comfortable for winter. Besides these things, we have schools and places of public worship. Judge ye, whether we are such a sort of people, as the writers on the laws of nations had in their minds, when they talked of vagrants, hunters, and savages."

To this, the Georgians rejoin: "But you had no business to betake yourselves to an agricultural life. It is downright imposition upon us. This is the very thing we complain of. The more you work on land, the more unwilling you are to leave it. Just so it is with your schools; they only serve to attach you the more strongly to your country. It is all designed to keep us, the people of a sovereign and independent state, from the enjoyment of our just rights. We must refer you to the law of nations again, which declares that populous countries, whose inhabitants live by agriculture, have a right to take the land of hunters and apply them to a better use."

In answer to this legal argument, the Cherokees have only to say, that, even if Vattel had the power, by a flourish of his pen, to dispossess a nation of its patrimonial inheritance, the present case does not come within the limits which he has prescribed. Georgia is not populous. She has many millions of acres of unoccupied land. The Cherokees are not an "erratic people," to use the phrase of Vattel, so that neither part of the case answers to the description.

When Georgia shall have a hundred souls to the square mile; (and her soil is capable of sustaining a larger number than that;) the Cherokees may have four times as many to the square mile, as Georgia now contains.

If any one has the curiosity to read what Vattel has said on this subject, he will find it in sections 81 and 206; where he will also find a commendation of the manner in which the Puritan settlers of New-

England, and the great founder of Pennsylvania, obtained possession of the lands of the natives, viz. by the consent of the occupants, and not by a reliance on the charters of kings.

Thus stands the case on the law of nations; and if Vattel were admitted as absolute authority, and the Cherokees were left to their naked right, undefended by any compact, either with Georgia or the United States, they would have nothing to fear. No respectable lawyer, unless he is entirely deranged in his intellect as a consequence of violent party feelings, will say that the doctrine of Vattel would take the lands of the Cherokees and give them to Georgia.

But it is added, that the Cherokees are in the chartered limits of Georgia; and it is triumphantly asked, "Cannot Georgia govern her own territory? Is she not entitled to her own property?" But this statement of the case is a mere begging of the question. It is not admitted that the Cherokees are now, or ever were, in the State of Georgia, in any such sense as is implied by the confident tone of these questions. They have never acknowledged themselves to be in the State of Georgia. The laws of the United States, and the 14th article of the treaty of Holston, declare that Indian territory is not within the jurisdiction of any state, nor within the jurisdiction of any territorial district of the United States. It seems, however, that our national statute-book is of very light authority when compared with the *supposed conclusions* of a philosophical writer, whose theories are produced as the arbiters of a people's destiny.

Let me ask here, whence did the Secretary of War derive the power of repealing an act of Congress? This is a plain question: and the people of the United States would like to receive a plain answer. Whence did he derive the power to set aside existing treaties? The treaties and the laws are positive and peremptory in declaring that the Cherokees are *not under the jurisdiction of Georgia*, nor of any other state, nor of the United States; that citizens of the United States have no right to enter the Indian country, except in accordance with treaty stipulations; that it is a high misdemeanor, punishable by fine and imprisonment, for any such citizen to attempt to survey Indian lands, or to mark trees upon them; and that the Indian title cannot be extinguished, except by the consent of the Indians, expressed by regular treaty. Yet the Secretary of War seems never to have known that any such laws or treaties are in existence. Is he not aware of all this? or does he really think he has power to annul treaties and repeal laws, according to his sense of convenience and propriety?

But this is a digression. Having known, as it seems to me, that Georgia can gain nothing by an appeal to the law of nations, I propose to enquire briefly, what support she can derive from the charter of the King of England.

WILLIAM PENN.

*French Piety.*—The Constitutionel contains a curious account of a maid-servant in the employ of Baulard, Lepine & Co., who having gone into the Church des Petits Peres to perform her devotions, had scarcely kneeled down, when she was laid hold of by one of the reverend fathers with such violence, that her arm long retained the marks of his grasp. She was then handed over by him to two servants, who boxed her ears, and turned her out of the church. The cause of all this pious ebullition was, the fair one had come to say her prayers without taking the curling papers out of her hair.

On Tuesday the 17th inst. the Rev. Baxter Dickinson is to be installed Pastor of the Third Presbyterian Church in Newark, N. J.

## Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—*Locke*.

### THE SUNDAY SCHOOL.

(A continuation from the *Papers entitled "The Cousins."* —Page 331.)

Before we take our final leave of the vicarage of Arundel, it may not, perhaps, be unpleasant to some of my young friends to accompany Jane to her Sunday School. I have said that to instruct the young was one of her employments, and she esteemed it a delightful one, a pleasure and a privilege. Often, when entering the vestry at the hour of nine, have the breathings of her happy soul been borne to her Saviour, in that verse,

If the condescending grace  
In thy vineyard find a place,  
Humblest service to supply;  
Glad I'll answer, Here am I!!

while the mingled expression of gratitude to Him, who deigned to employ and accept her; and love to those young immortals in whose eternal welfare she felt so deeply interested, would shed an indescribable sweetness over her countenance.

Many of my readers are probably Sunday School teachers: and I have peculiar pleasure in introducing them to the scene of Jane's labors; because she had enjoyed the advantage of her grand-papa's advice in all her arrangements with the children. Not that it is designed by the following description to represent the office of a teacher as containing nothing but pleasure. On the contrary, there is often much to try the patience, and to discourage those especially, who are anxiously alive to the spiritual welfare of their charge. Yet, when undertaken from right motives, it is doubtless at all times, either a pleasant service, or an acceptable sacrifice: and under discouraging circumstances, the very self-denial which may be requisite, is in no small degree beneficial to the mind, helping it to exercise that inward government, by which we learn to overcome the feelings of selfishness, and patiently to endure the contradiction of our wishes. There are few teachers however, who have not spent many happy and profitable hours, while engaged in their useful employment; and it is of such an hour that I am now about to write. To describe an entire Sabbath, would encroach too much on these valuable pages: we will therefore wait till ten o'clock, before we visit the school. It has been opened with singing and prayer; Jane has taken her place in the vestry: and on forms placed for her, so as to form three sides of a square, her little flock is seated. Even this trifling arrangement seems by no means unimportant: it prevents that weariness, disorder, and shuffling about, which are so frequent in a standing class. At the same time, to excite reverence for the Scriptures,

with which they are engaged, and respect for the teacher who instructs them, each quietly rises, as she repeats or reads her verse. They have already said their lessons, which Jane has endeavored, briefly, clearly, and feelingly, to explain. They have also brought such passages as they thought suitable, in proof of a scripture doctrine, which was stated to them the preceeding Sunday. Having approved or disapproved of the texts they had chosen, according as they bore on the subject, and directed them to some selected by herself, our young friend has just named the 2d of St. Luke, as the chapter for their morning reading.

And now, my dear children, she observed, let us lift up our hearts to God, that his presence may be with us. Remember, the words you are about to read are *his* words. *God* is speaking to us: may we be enabled to say with Samuel, Speak Lord, for thy servant heareth. May He teach me to teach you; and prepare your hearts to receive instruction. I shall not have time to explain more than the first twenty verses.

When they had reached the end of the 6th verse, there instructress told them to pause; while she questioned them, and made the following remarks.

We can scarcely read any of the events recorded in Scripture, without being struck with the thought, that God orders and overrules all that takes place in the world, for the accomplishment of his own will. Who was Caesar Augustus?

The Roman Emperor.

Yes; and therefore the greatest man in the then known world: he had no superior upon earth to exercise authority over him. Yet under whose control were all his actions?

Under the control of God.

This is a very pleasing thought to the true believer. All hearts, he says, are in the power of my heavenly Father. Does any one shew me kindness, I will praise the Lord, who gives me such a friend. Does any one seek to injure me, I will trust, and not be afraid: for my God can not only defeat his unkind purpose, but change his disposition towards me. What decree did Cæsar Augustus make at this time?

That all the world should be taxed.

What were all required to do, that their names might be enrolled, and the tax regularly imposed?

To go every one to his own city.

Who among the rest went up to their own city?

Joseph and Mary.

Yes; Mary, the mother of our Saviour, and Joseph his reputed father. Of whose house and lineage were they?

Of David's.

Thus, then, was the fulfilment of one prophecy, respecting the promised Redeemer, satisfactorily proved. By what name is he foretold in the 11th chapter of Isaiah?

A rod out of the stem of Jesse, and a branch out of his roots.

And many were the promises which God made to David, that his seed should be established for ever. Here then, the needful proof is given, that the son of Mary was of the house and lineage of David! To what place did they go up?

To Bethlehem.

The very place in which it was declared the Saviour should be born; a place, in which had not God thus ordered it, Mary would not have been, for she lived at Nazareth in Galilee.—What had the prophet Micah said, respecting this city?

But thou, Bethlehem Ephratah, though they be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to be ruler in Israel; whose goings forth have been from old, from everlasting.

It was on this account therefore, that an overruling Providence made it needful for Mary to go to Bethlehem: and by that same Providence, so it was, that while she was there, the days were accomplished that she should be delivered. Thus Christ was born at Bethlehem. And if, my children, you could examine every circumstance that was foretold respecting the birth, life, death, and resurrection of the expected Messiah, you would find that all was exactly and wonderfully fulfilled, in Jesus Christ. How should this strengthen our faith in him, as the true Saviour! This is he who was to come, and we look for no other. From this chapter then you learn first, every thing prophesied of the Saviour was fulfilled in the Lord Jesus Christ.

The children repeated the inference after her: and Jane continued, when Mary had brought forth her first born son, what did she do with him?

Wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

Oh, what depth of humility and abasement is here! God becomes man; he who fills all space with his presence, appearing as an infant; he to whom belong all riches and glory, the child of poverty and contempt; he who is the Lord of heaven and earth, thrust from the dwellings of his creature man, when visiting his own creation, and compelled to make his abode with the beasts of the earth. But why did the God of glory stoop to this low and destitute condition?

To save sinners.

Yes: man by sin had lost his glory, and exposed himself to endless shame and suffering; therefore, God the Son, in infinite compassion, laid aside his majesty, took the nature we had disengaged, and suffered in the place of sinners, that all who plead his precious name, may receive a full salvation. He took our poverty and misery, in order to bestow on us the riches of his glory. He became the son of man, and humbled himself even unto death, to make us

the sons of God, and heirs of everlasting life. O how wonderful was the love of Jesus.

Rich in glory thou didst stoop;  
This is now thy people's hope:  
Thou wast poor, that we might be  
Rich in glory, Lord, with thee.

Learn secondly,—Though Christ was rich, yet for our sakes he became poor. Who were abiding in the same country?

Shepherds.

How were they employed when an angel appeared, to tell them of the birth of Christ?

Keeping watch over their flocks by night.

They were diligently occupied in the duties of their station. And thus, if our hearts are with God, our mind contented, and our hands engaged in the employments which Providence allots us, we shall be happy, whatever may be our condition in this world, and the blessing of the Most High will rest upon us. The third remark I would make then is, that in the cheerful discharge of our daily duties, we may expect God's blessing.

(To be concluded.)

#### THE ADVANTAGES OF DECIDED PIETY.

A young person, who had been in a Sabbath School, went to live in a family in which religion was wholly neglected. On the other side of the street a pious family resided, who strictly observed the Sabbath. The young woman perceived that the servants were allowed to attend public worship twice on the Lord's Day, while she could not go once to church, as her master generally invited company to dinner on that day. She reminded her mistress of this circumstance, and requested she might go to chapel one part of the Sabbath. This was refused, on the ground that she could not be spared. She then resolved, that if any vacancy occurred in the family opposite, she would offer herself. This happened soon after, she waited upon the lady, who observed, "I am afraid that, as you have high wages where you now live, my place will not suit you, as I give but five pounds a year; but if you will come for that, I will try you." The young woman consented, and entered into the family. A gentleman visiting in the house, being made acquainted with the case, presented her with a Bible, on the blank leaf of which he wrote—*Luke xviii. 29, 30.* "Verily, I say unto you, there is no man who hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more, in this present time, and in the world to come, life everlasting."

**PRESERVATION OF A MISSIONARY.**—During Mr. Mack's second visit in Potatik, Gideon, a black native remained in Pachgatgoch; here he was one day attacked by a savage, who presenting his gun to his head, exclaimed, "now I will shoot you for you speak of nothing but Jesus." Gideon answered, "if Jesus does not permit you, you cannot shoot me."—The savage was so struck with this answer, that he dropped his gun and went home in silence."—*Loskiels Mission.*

**RELIGIOUS INTELLIGENCE.**

NEW-HAVEN, NOVEMBER 14, 1829.

**YALE COLLEGE.**

Our College is again in session, and has entered on her yearly course under circumstances never more auspicious and cheering. Every years' accessions to the patrons of this Institution, bear testimony to the strong hold which she has made on the favor and confidence of our countrymen. There was never greater proof of it, than at present; and we have been enabled to make the same cheering comparison of the present with the past, for each successive round of the last ten years. There is every reason to believe, that the same privilege will not be denied us for many years yet to come. For the institution is pursuing gradually the course which offers constantly increasing claims to the confidence and support of the friends of learning.

The unswerving independence and dignity with which the business of instruction, has been pursued, in spite of the embarrassments to which poverty has subjected her, and the examples of innovation and sickleness which have assailed from abroad, has imparted to the College a degree of thrift and stability, enjoyed by no other institution in the country. In the mean time, constant improvements have been made and are making in her internal policy, for the better security of subordination and tranquility, good order, and good morals among its members. No institution that equals it in numbers, or the mixed and varied character of its members, can compare with it in the privileges which it has enjoyed in this particular, already. Every inroad upon its accustomed tranquility, is loudly and inordinantly noised abroad from the novelty of the occurrence, and from the supposed danger of insubordination amid so great a mass of mixed elements. But every jostle and jar of this nature, has hitherto resulted solely in showing, how firmly the structure is knit, and how substantially based.

Alterations have been made, for the better, in the manner of teaching and studying certain branches, within a few years past. The range of studies has also been extended by the addition of some entire new departments to the course—as the French and Spanish languages; Political Economy; the elementary lectures on Law to the Senior Class, by the Hon. Judge Daggett. These, and other like improvements, disclose a determination among its officers and guardians, to keep march with the improvements of time, and gradually elevate the standard of study, to suit the wants and exigencies of our land. The Professional schools, too, of Law, and Theology, have arisen up, to add to the perfection of the system; and are, in conjunction with the Medical Department, still rising in popularity and usefulness.

This gradual extension of the means of education in our College, together with the various minor seminaries of learning, male and female, which have

clustered around it in obedience to that law of affinity which always made knowledge social, is fast making New-Haven the market-place of education, and deservedly working for her, the title that has been complimentarily given her, of the Athens of New-England.

The College catalogue is not yet issued; any statements therefore now made of the number of accessions, is in anticipation of the official estimate. The Freshman class already amounts to *one hundred and six or seven*, and there are others probably still to be added. The whole number of accessions cannot yet be accurately stated—they are not less we are informed, than *one hundred and twenty-five*. The sum total in the undergraduate classes, exceeds we believe by a few, that of any former period. The size of the present Freshman class, surpasses by considerable, that of any former one, at the setting out of the course.

The professional classes are slower in forming, and it is impossible to state their probable number. Lectures and recitations commenced, some time since, in the Theological and Medical departments.

The Law School, under the guidance of the Hon. Judge Daggett, and Samuel J. Hitchcock, Esq. commenced its course of daily lectures and recitations, during the present week.

**THANKSGIVING.**

The Governors of each of the States of New England, except one, and the Governor of New York have appointed a day of public Thanksgiving. The Governors of New England, it is gratifying to learn, have united in appointing the 26th inst. for the purpose. Would that the ordinance were *notional*: and instead of the inhabitants of a few States, we might know that all the people of this broad Republic were with one accord bowing the knee to their God. The preservation of the pious gratitude of a people is as truly the duty of a wise legislator, as their love of country or national pride. If a Fourth of July has its use in strengthening the arm of a people by reminding them of their independence of men, might not a day of Thanksgiving add more by strengthening their reliance on their God. With our good ancestors, who thought that the best legislation was that which led their fellow citizens “to fear God and work righteousness,” a Jubilee and a Thanksgiving were one and the same thing.

What ought to be the posture of the Christians thoughts and affections when he sets out on the celebration of this festival?—with what preparation of the heart and exercises of the mind does it become him, with the rest of the people of God to approach it? These are important enquiries, and it is important that they should be digested before-hand—for it is necessary to a proper improvement of the day, that we comprehend its design, and come prepared if it is fraught with a blessing for those who observe it, to receive a share of it. If thanksgiving and praise to God be the design and spirit of the ordinance, he ought, plainly, to come stored with a sense of the blessings which surround him, and gratitude to the beneficent Giver of them. But this is his everyday duty. Each morning and evening of the year calls for as much—each meal by which he refreshes his body with food—each breath of the pure air that nerves him

with the vigour of health—every enjoyment, in short, that betokens the pervading and prevailing goodness of God. There is an occasion for something more than this daily returning tribute on this day, set apart for a public and simultaneous expression of gratitude. It behoves every self-examining Christian, and every conscientious citizen to seat himself on this day for a reckoning with the past;—to sum up the goodness which has for the year past, as ever, crowned his path, and putting it in the balance against his deserts, see if he can not arrive at a more comprehensive view of the God that watches over him, a deeper sense of his own unworthiness, and a livelier glow of gratitude. The heart bows under every such contemplation with a homage that it knows nothing of at any other time, and rises with endeavours stronger than ever after new obedience. We are short-sighted creatures; present good is sufficient to fill the field of our vision; past bounties are forgotten when they are spent, and the very repetition of kindness emboldens us to reach forward and grasp at the future with scarcely a recognition of the hand from which we are supplied. It is our duty on this occasion to reckon up this goodness of which "every day has uttered speech and every night shown knowledge," and acknowledge with contrition the love which we have slighted and despised. If we are faithful with ourselves, we may thus attain a preparation befitting in some degree a festival of the people of God. By sending our contemplation to range up and down a year of unremitting kindnesses and mercies, we shall find ourselves prompted to a deeper tribute of gratitude, and gifted with a nearer recognition of God's goodness than while it was meted out to us in detail.

#### LIBERIA.

A letter has been received in Philadelphia from the coast of Africa, dated Sept. 18, 1829, announcing the death of Abduhl Rahhaman, the African Prince, whose history excited so much interest in this country.—Having failed in his efforts to raise funds sufficient for the emancipation of his children, he was returning to his native country in hopes of obtaining assistance—his death it is feared will blast their hopes of ever being free.

#### NEW-HAVEN BAPTIST ASSOCIATION.

The New-Haven Baptist Association held its 4th anniversary on the 7th October with the church in Woodbridge and Salem. Introductory Sermon by Rev. Irenus Atkins, from Dan. 2. 44. Rev. Benjamin M. Hill was chosen moderator; Daniel J. Griswold, clerk, and Rev. Isaac Kimball, assistant clerk.

The letters from the churches contained very encouraging information respecting the state of religion among them.

There are in the Association 14 churches, 15 ordained ministers, 6 licentiates, 4 of whom are prosecuting theological studies at different seminaries, and 1326 members, of whom 115 were added the past year, by baptism, giving a net increase of 51 members.

Connected with the churches are 11 Sunday Schools, in which are 517 scholars, instructed by 94 teachers. The libraries of these schools contain about 750 volumes. There are also several Bible classes containing about 150 scholars.

Great unanimity prevailed while a resolution was under consideration, in the course of the session respecting the wants of the Connecticut Baptist Convention.

Next session to be held at Bristol, on the 1st Wednesday of Oct. 1830.—*Chr. Secretary.*

#### PROGRESS OF TEMPERANCE.

Selected from the Journal of Humanity and other sources.

##### MAINE.

The Rev. Asa Mead, Agent of the American Temperance Society in Maine, writes under date of Oct. 21, that he had just returned from a tour of seven weeks, during which time he had "visited 34 towns, and delivered 44 sermons and addresses on temperance, to 41 different congregations." He formed, or prepared for the formation of, 8 societies, auxiliary to the American Temperance Society, and found ten such societies already in existence, which were generally doing much good.

In Hallowell and Augusta, a great change is already effected. Several traders refuse to sell ardent spirits, and it has ceased to be offered in the best families. Most of those who employ labourers give them no spirits, and by the efforts of the friends of temperance several intemperate persons are reformed. All the work done on the State House now erecting in Augusta, goes on without the aid or hindrance of distilled liquors. The same is, I believe, the case with the U. S. Arsenal now building in the same town.

*Sept. 9.* By permission I addressed the Penobscot Baptist Association assembled at Bangor. An animated discussion of temperance followed. The members were urged by every motive to abstain from the use of ardent spirits, and to discourage the traffic in it. A strong impression appears to be made, that no christian could with propriety either drink spirit, or furnish it for others to drink, either gratuitously, or for money.

*Sabbath eve., Sept. 13.* I preached at Rev. Mr. Pomeroy's meeting-house in Bangor. All the meetings in town were omitted, and the house was filled with very attentive hearers. This is the most thriving town in the State, and the morals of the people are uncommonly good. Comparatively little intemperance is seen here. But the merchants have sent out vast quantities of liquid poison into the surrounding country. It gives me pleasure however to state, that several of them will no longer scatter diseases, misery and death, for gain. They are convinced, that God does not approve their living on the miseries of others.

In Frankfort, several merchants have ceased to traffic in spirit, and a gentleman who has kept it at wholesale, informed me, he had sold this year but ten hogsheads, where he sold 50 last year. The demand for molasses he said had greatly increased in the mean time.

On the whole my late tour has been pleasant, and I hope more successful than I even anticipated. It has shewn me more than ever the necessity of their being constantly some one to stir up the people to this great work. Much is doing in those places where a few active

influential persons have taken hold of the work; but in many places, notwithstanding all that has been said and written and done, all classes of people appear to be indifferent. Those places are often the very ones where the causes of temperance are most frequently seen. Their minister and people look on, and see multitudes going to misery, ruin, and eternal death, and not a finger is lifted, or a whisper uttered to prevent it. Professors of religion deal out the poison that destroys the body and sends the soul to hell, and seem not to think themselves guilty; and others by occasional indulgence, give countenance to drinking, without seeming to care what may be the consequences. These are the great hindrances to reformation, and will be till they become better, or God takes them out of the way."

## NEW HAMPSHIRE.

The Rev. Mr. Rankin, the American Society's Agent, says that "Temperance Societies are springing into existence in every county in the State; and those which were organized some time since, are increasing in number, power and influence.

In Meriden, an Innholder has opened his house for public entertainment without a bar.

In Cornish, a respectable gentleman between seventy and eighty years of age, who has used ardent spirits moderately, till since the commencement of the efforts to suppress its use, has entirely abandoned it; and from his own experience, he reasons conclusively and effectually in support of *total abstinence*. He possesses more vivacity and energy than thousands of those men, who have not seen half his years, but who are pickled in rum and brandy.

In Newport, the shire town of this county, all the merchants, (six in number) have bound themselves, by writing, to discontinue traffic in ardent spirit. Six drunkards in this town have been reclaimed.

The glorious cause has evidently received a new impulse in this State. And when we consider the moral power, combined to urge it on, the final result is not doubtful. But it has to contend with one obstacle, which for the honour of religion, should be immediately removed. I would refrain from the mention of it, were it found in only a few instances. I mean the opposition of the professed people of God. Yes, they oppose efforts, made to save men from poverty, crime, disgrace and misery—from drunkenness and hell!

If any thing exist in connexion with our American Zion, which is offensive to Him who bought us with his blood, and which gives the infidel and even the heathen occasion of triumph over us, is it not this affecting evil? And has not the moment arrived, when all the talent of the church should be united under the influence of the spirit of meekness to annihilate it?"

## PENNSYLVANIA.

Washington County Temperance Society was formed in June last. From the Report presented at the late meeting of the County Society, it appeared that its number of members has doubled, being now 66—that many others are

acting on its principles—that the custom of treating is dying away—and that so unpopular is drinking spirit at all, that even drunkards seek concealment when they drink. Five merchants have ceased dealing in ardent spirits—many who doubted the expediency of such Societies have become fast friends—farmers have tried the experiment of working without the usual stimulus, and unite in pronouncing it an excellent plan—and at public meetings drinking has been dispensed with, and it is discovered to have been the cause of all the unhappy results that heretofore followed such occasions.

*From the Christian Watchman.*

## BURMAN MISSION.

*Mr. Boardman's Journal.*—This devoted servant of Christ is proceeding with his Missionary work in Burmah, in the spirit of his Master. From extracts in the last Baptist Magazine, we observe that a blessing attends his labors. Under date of Tavoy, Aug. 1, 1828, he states that he had 30 or 40 hearers at the place of worship, when he distributed portions of scripture after preaching. On Lord's-day, Aug. 3, he baptized two Burmans, Moung-Bo, and Kechuang, who had been carefully examined. The ordinance was performed near a tall pagoda, where many Burmans had assembled for idolatrous worship, and who gazed on the holy scene with mingled astonishment and malice. Much opposition has followed.

One of the converts much persecuted, observed, "My mind is decided. I fear not death for Christ's sake!" Aug. 8, Mr. Boardman received the joyful news of the effusion of the Holy Spirit at Maolamying. On the Lord's-day, Aug. 10, Mr. B. held worship with Mrs. B. and the Chinese Christian, the Burman Christians holding a prayer-meeting with the school at the same time. Afterwards public worship in Burman, and catechising the boys. At two o'clock same day, preached to an attentive audience.

Aug. 12, commenced at sunrise a daily devotional exercise with the Burman Christians and the school-boys. Encouragement is given by the British Officer for these provinces, that a day-school for native boys should be supported by government. Mr. B. gives a pleasing instance of penitence in a Burman Christian, who had been overtaken with passion.

A Chinese has become so far enlightened as to refuse to worship images. Many other Chinese come to converse on religion with Kechuang one of the converts last baptized, and repeat their visits.

*A hopeful Karen.*—A young man of this tribe, who had been fasting two days in the niche of a pagoda, came to Mr. B. Aug. 26, as an inquirer. He is of good understanding, quick apprehension, and amiable manners. "He wishes," he says, "no longer to worship heaps of brick," his name for the pagodas, "but to know and serve the ever-living and true God."

A Chinese, whose funeral Mr. B. attended same day, had expended between 7 and 8,000 dollars in erecting and gilding pagodas.

A Karen Christian, after evening worship, Aug. 27, came to Mr. B. very deliberately with

this request, "I wish you would write to America, for more teachers to be sent out?"—Shall not his request be heard?

#### LATEST FROM BURMAH.

In a letter from Rev. Mr. Judson, we learn that nine persons have been baptized at Maulamying, the Mission station at which he labors. One of the natives has been ordained Pastor of the Church at Rangoon. His name is Ko Thaha, and his age is 57. He is learned in the Burman language, a man of very superior talents, united with eminent piety and prudence. This event seems a very peculiar favor in providence; for it is a general concession amongst Missionaries sent to foreign lands, that a native preacher has many advantages in communicating truth, of which others cannot avail themselves.

The ordination referred to above, took place at Maulamying. The nine baptized, makes the number of the immersed in 1828 to be *thirty*. This may well be called a *Revival in Burmah*, for which our praises should be offered to the God of all grace.

ib.

*Copy of a Letter from the Rev. Geo. D. Boardman, to the Rev. Dr. Sharp, dated Tavoy, March 25th. 1829.*

REV. AND DEAR BROTHER,—Several months ago, I sent you a long letter, containing an account of a race of wild people called Karens. I mentioned in that letter that some of these people had for a series of years paid supreme worship to a book which on their presenting it to me, I found to be no other than the Book of Common Prayer, with the Psalms. This book has since been delivered up to me, and I forward it to you to be deposited in the Museum of the Baptist Board of Foreign Missions. I have lately made a visit to these wild people, and am much encouraged to hope that they will readily receive the Gospel. The three persons characterised in my letter to you above alluded to, have all requested Christian baptism, and Nga-So (alias Moung So) the chieftain or headman, was baptized on the 20th inst. A Karen woman was also baptized on the 10th. Several others are under examination as candidates.

I very much wish the Board would send one man out with particular reference to the Karens. He should, besides other qualifications, be acquainted with Lancaster's system of education, and with Mr. Pickering's and Guess's Syllabic Alphabet. The Karen population in these Provinces is said to be 9137. The news of the Gospel has spread through the wilderness of Tavoy, Mergui, Tennasserim, and has crossed the mountains to Siam. May God grant that it may prove a savour of life unto life.

Your kind letter of June 7, 1828, was received a few days since. We are exceedingly rejoiced to hear that the Board intend sending out more missionaries. I assure you they are very much needed. Besides one for the Karens, we want at least one more for the town and vicinity of Tavoy. The Printer and Press will be a most valuable accession to our strength. I am every day suffering for the want of tracts

to give away to the people. Want of time forbids me to enlarge.

With our united kind salutations to Mrs. S. and your children, I remain yours in the dear Redeemer,

GEO. D. BOARDMAN.

P. S. April 8. In hopes of procuring a few other things to send for the Museum, I retain the Prayer Book till some future opportunity of sending.

G. D. B.

•••••

*The Downward Course.*—Abner Kneeland, once a member of a Baptist church, afterwards a Universalist preacher in Lagkon and Portsmouth, N. Hampshire, Charlestown, Philadelphia and New-York, has come out in Francis Wright's New-York "Free Inquirer," under his own signature, denying boldly "the existence of a God, and a future conscious state of being for man," and says the crucifixion and resurrection of Christ "cannot be proved."—*Philad'l'n.*

*From the Connecticut Observer.*

#### TEMPERANCE FACTS.

At the recent Temperance meeting of the Hartford County Society, at Wintonbury, the following facts were communicated by the Delegates.

In one parish in the County, one tavern keeper has ceased selling strong drink; and one distillery is stopped.

In another, two Brandy Distilleries have, within the present year, been stopped, and one of them converted into a dwelling house—i. e. an establishment for the destruction of life, has been converted into one for the preservation of it.

In another, Newington, the only Distiller has ceased making, and the only storekeeper has ceased vending ardent spirits; and both have joined the Temperance Society. A tavern keeper is the only vender of spirit in the parish.

In another, Wintonbury, 2 Distilleries out of 9 are stopped. In one year, from July 1826, to July 1827, there were retained 2407 gallons; which cost \$1,649 90. From Oct. 1828, to Oct. 1829 there were sold only 1187 gallons; which cost only \$653 09; the saving of expense in the latter year is \$996 81. There was sold by one retailer in 1826, ten hogsheads; the last year, only two.—Do Temperance Societies threaten to impoverish the land?

In another parish, New-Britain, the inhabitants used to pay nearly \$5000 annually for ardent spirit.—A temperance Society was organized the 4th of July, of the present year.—Since then the quantity of spirit has been diminished at the rate of more than two barrels a week! One of the principal distilleries has been stopped from moral principle.—Several confirmed drunkards have been induced to abstain entirely from the use of strong drink.

Have those gentlemen who can promote the cause of temperance so much more effectually, in a *secret, silent* way than they could by an union with some Society—have they made more rapid achievements than these. S. C.

*From the Connecticut Observer.*

#### THE CHURCHES OF CONNECTICUT WILL ALL SOON BECOME TEMPERANCE SOCIETIES.

This I told you Mr. Editor, was my belief. I did not say it must be so; nor should be so; nor do I suppose that it will be so by any force

of arms; but it is my belief that it will be so. And I promise you the reasons of my belief.

First then, The world will drive them to it. The standard of morality must always be as high, to say the least, in the Church as in the world. It ought to be higher, lest the world say to professed Christians, what do ye more than others? If it sinks lower, the church must be truly contemptible, and Christ will spue it out of his mouth. Now, total abstinence is becoming fast the standard of good taste, good breeding, and true morality, with multitudes of the world's people who make no pretensions to religion. In many towns, a man who would sustain a fair reputation is not to be found going into a grog-shop and calling for a glass of bitters; nor drinking his brandy and water at home, or offering it to his friends. And this is fast becoming the case all over our country. Now if there is this change in the feelings and habits of the world's people, the members of the churches cannot go on in their old ways drinking, drinking.—If they do, the world's people will point at them the finger of derision—and thank God with better reason than the old Pharisee did that they are not as these "rum-drinking Christians" are. I will mention a case which has happened already and will happen in thousands of instances. A number of men meet at a raising or some town or society meeting. The members of the Church go to the place of entertainment or into a store or tavern and help themselves free to liquor. Six or eight men who make no pretensions to religion, but who from principle have quit the intoxicating fluid, look on and see them drink, and hear their foolish talk,—must they not be disgusted and have a low opinion of religion? And must not the church members soon learn their feelings by their countenances, and see that it will not do; that they are sinking in the estimation of the wicked, and that they must break off or fall behind the world in respectability. Another case. A member of a Church is visited by his neighbors, or is aided by them in some piece of labor; he brings out his strong drink and invites them to partake of it. They refuse. He urges it upon them for it will do them good. No, they say, it is a dangerous poison: we are better without it than with it, and it may ruin our bodies and souls. Must he not feel a reproof that will make him break his bottle? Yes, Mr. Editor. Let the Temperance movement go on among the men of the world as it has for a year past, and the Churches must be virtually Temperance Societies or go down. They must escape as for their life. In regard to Ministers the work is already accomplished. I trust they are generally practising total abstinence from principle. But if they were not, the world would soon drive them to it. Corrupt as the world is, I believe it would now hardly tolerate a Minister who was in the daily use of intoxicating liquor. And soon, I think, the world will hardly tolerate a church member in it. And when this is the case, strong drink will be driven from the bounds of the churches. For professors, indulging in bad habits, cannot stand before the keen, penetrating and condemning eye of the ungodly.

A. J. T.

## Revivals of Religion.

### REVIVAL IN ALABAMA.

Extract of a letter to the Editor of the Western Luminary, dated Tuscaloosa, Sept. 22d, 1829.

My Dear Brother in Christ,—I have the pleasure of communicating to you and through you to the friends of Zion, some good news from the south.

On last evening I returned from a Camp meeting, held in that region of the Church, lying between the Black Warrior and Tombigby rivers: the place where it pleased God, some eighteen months ago, to pour out of his Holy Spirit upon the assembly.

From Thursday night until Monday, after the public services were closed, there were found at the stand and among the tents, many wounded spirits, deeply sensible of the guilt and pollution of sin, and not knowing what to do to be saved. These awakened sinners as they appeared in the assembly, and various parts of the encampment, were collected to the meeting-house and all the ministers who could be spared from the stand, with a number of pious elders were engaged by day and by night, in hearing, instructing, and comforting and counselling them, what they must do to obtain pardon, and acceptance with God. O' how difficult and responsible the duties of a gospel minister, to stand in the midst of this valley of dry bones—exceedingly dry—to prophesy or preach to them—to see them begin to move—and to direct their movements. How incompetent—how much we need that wisdom which is from above—we heard them by day and by night, describe their fears and their feelings—and after the most diligent search we could make, as to the nature and depth of their convictions—and their knowledge of the plan of salvation, we were often at a loss what to say or how to act. The path of duty appeared plain with respect to many with whom we conversed; but with regard to others, darkness and doubt rested upon all our conclusions. Saturday night, the number of the anxious and awakened greatly increased. In this group of wounded and self-condemned sinners, an old man appeared weeping, and lamenting his condition. His age and sorrowful appearance interested my feelings, I sat down by his side, and found from inquiry, he was a soldier of '76, had been five years in the continental service, and observed, he had been in many a hard fought battle—in many dangerous scenes through subsequent life. He had seen his children weep for him—a pious and affectionate partner weep over him and pray for him—without relenting or feeling his conscience smitten for any past crime—looking up with eyes swimming in tears he observed, the arrows of the Almighty stick fast in me. I am deep and deadly wounded and must die—unless the Lord sends me speedy relief. His confessions brought to my mind, the prodigal son, meeting with his father—I brought to his recollection the parable of the laborers called at the eleventh hour—the penitent thief &c.—which seemed to calm his passions and give some confidence to his heart. The next morning in appearance and in the exercises of his mind, he was visibly changed, as I thought, clothed in his right mind, sitting at the feet of Jesus.

On Sabbath morning, all the ministers except two, who were appointed to preach at the stand, met this interesting and sorrowful company, in the meeting-house—conversed on their experience—their views of sin—the way in which God can be just and pardon penitent sinners—and continued these exercises until about one o'clock. At this time the ministers and elders, with these converts whose experience had been received—appeared, and were arranged before the stand, in the views of the whole congregation. This was a moment of great excitement

to see this long line of redeemed sinners—standing at the door of Christ's House—prepared (as we hope, to receive the seals of consecration)—28 adults received Christian baptism—and 54 partook of the ordinance of the Lord's Supper for the first time. This was the hour of deep feeling; when the master and the servant—the white—the black and the red man—all collateral branches of the same spiritual family—sitting together in heavenly places—commemorating the death of the Son of God. To see 60 men and women sit around the sacramental table—stretching through a dense congregation—along which the emblems of a crucified Savior, had seven times pass'd, seem to chain the surrounding multitude to the spot—few were able to overcome the attractions of the place, until the sun sat in the west.

Many felt and said "this is none other than the house of God—this is the gate of Heaven." On Sabbath night and Monday morning, a number were found, under deep awakenings and sense of danger, we conversed and prayed with them, as we had opportunity, and recommended them to the care and counsel of the eldership and ministers of the Gospel, where they respectively lived. On Monday, after the meeting was dismissed, eight persons appeared in the meeting-house in deep distress, some of them told us they had not closed their eyes in sleep during the night. After the writer and other brethren present had talked, and prayed with these wounded sinners, they committed them to God and the word of his grace.

The writer of this brief narrative, can say in truth, and the fear of God, nothing appeared in his view or under his knowledge during the meeting which would have cast a shade of reflection, on the most orderly congregation, in any country where he has worshipped.

We cannot close the account of this meeting, in justice to our own feelings—without mentioning the pleasure we felt, in the society of our missionary brethren, from the Choctaw nation, and the aid we received from their ministerial labors.

These brethren appeared to possess much of the plainness and simplicity of the Gospel and of primitive times—both in their manners and mode of preaching. They are in our opinion eminently qualified to occupy with advantage, that hazardous field of missionary labor to which they have been appointed—to teach with great plainness and propriety the rudiments of our holy religion—and lay the foundation of Gospel Churches, among that rude and unlettered people.

They have had to contend in common with other brethren sent to heathen nations, with ignorance, superstition and deep rooted habits; which were to be overcome only by patience, perseverance, prayer, and the grace of God. During the last year their labors have been abundantly blessed. Previous to the last year, they could only number about twenty praying Indians. At this time, owing to a revival, which has been deeply and extensively felt in their nation, these brethren have the pleasure of counting up, more than two hundred families who offer to God, the morning and evening sacrifice of prayer and praise. These red brethren the most of them dressed in their own national costume, offered from time to time, during the meeting, exhortations, prayers and praises; which formed a pleasing chord in the general exercise and harmony of our meeting—and one to which many hearts responded. Brother Williams can speak and preach with fluency the Choctaw language. He was our interpreter. My dear brother, how unlike the meetings we and our fathers have had with these red men, on the frontier settlements; in days that are past, never to return! Now they and we fight under the standard of that Captain, who came not to destroy, but to save men's lives.

R. M. C.

#### REVIVAL AT HUNTINGTON, L. I.

*To the Editors of the N. Y. Observer.*—Probably it is not known to most of your readers, and perhaps not to many in this vicinity, that the town of Huntington L. I., has within the last four months been blessed with a precious season of the special influence of the Holy Spirit. Perhaps I ought not to say the town, as his presence and influence have mostly been confined to a society lately formed at Sweet Hollow.

Since the first of April last, about twenty families in this part of the town associated themselves, organized a church of forty-five members, built a house for public worship; and it would seem that the Lord was waiting for them to prepare a way for him, as they had just accomplished their object in building him a house where he might display his glory, when he sent them a minister, the Rev. Mr. Saxton, to preach to them the unsearchable riches of Christ.

They engaged Mr. S. to supply them the two succeeding Sabbaths. On the first, the house was well filled (holding about 600 persons) and deeply solemn—on the second still more attended, a deep solemnity pervaded the congregation, and many were evidently pricked in the heart. At the close of the service the minister remarked, that if there were any who felt desirous of conversing with him about their soul's welfare, he would meet them at Mr. —— house, where a number immediately repaired, apparently deeply concerned about their eternal interests. In a few days several were indulging a hope of an interest in Christ, and though they were without ministerial labor except on the Sabbath, the same interesting state of things continued for several weeks. When Mr. S. by the repeated solicitation of the church, and the favorable appearance of things was constrained to spend a few weeks among this people, not only to preach on the Sabbath but following the example of the apostles and evangelists of primitive times, to exhort from house to house, the work began to spread, and it appeared as though the impenitent were ready with one consent to make the enquiry; "What shall we do to be saved?"

The judgment day only can disclose the good that has been done, and the number of souls which have been converted to God, but the scenes of the last Sabbath in October, 1829, will long remain engraven on the hearts of many in this world, and doubtless on all, through the ceaseless ages of eternity. It will be remembered by some with pain and everlasting sorrow; and by others with joy and songs of praise to him who sitteth upon the throne, and unto the Lamb, for ever and ever. The day was fine; and it is estimated there were about one thousand persons present. Thirty-two were added to the church, seven of whom were baptized, eighteen were heads of families, and five Sabbath school scholars. It is presumed there has not been so large an accession to any one church in this vicinity at one time for many years.

The novelty of the scene in this section of the island, drew together an immense crowd of spectators from the surrounding waste. The decorum and fixed attention which prevailed, evinced a deep interest in what was passing. The general expression of the multitude, as indicated by their countenances, seemed to be, the Lord hath done great things for them—to which this people are prepared to respond. "The Lord hath done great things for us, whereof we are glad."

The great enquiry which so deeply concerns all men, yet prevails in this congregation, and in the surrounding neighborhood. While the benevolent are so generally interesting themselves in the spiritual welfare of thousands in darkness at the west, it is hoped that the interior of this long neglected island will not be utterly forgotten.

A. VISITOR.

## Poetry.

*For the Religious Intelligencer.*

### HYMN FOR AN AGRICULTURAL EXHIBITION.

THE hero bath his fame,  
 'Tis blazon'd on his tomb,  
 But Earth withholds her glad acclaim,  
 And frowns in silent gloom :  
 His footsteps o'er her breast  
 Were like the Simoon's blast,  
 And death's dark ravages attest  
 Where'er the Conqueror past.

By him her harvests sank,  
 Her famish'd flocks were slain,  
 And in the fount where thousands drank  
 He mingled blood like rain ;  
 For him no requiem sigh  
 From vale or grave shall swell,  
 But flowers exulting lift their eye  
 Where the proud Spoiler fell.

Look at yon peaceful bands  
 Who guide the glittering share,  
 The quiet labor of whose hands  
 Doth make Earth's garments fair,  
 For them the rich perfume  
 From ripen'd fields doth flow,  
 They bid the desert rose to bloom,  
 The wild with plenty glow.

Ah ! happier thus to prize  
 The humble, rural shade,  
 And like our father in the skies  
 Blest Nature's work to aid  
 Than famine and despair  
 Among mankind to shed,  
 And Earth, our mother's curse to bear  
 Down to the silent dead.

### II.

### DISTRICT CONFERENCE.

The Consociation of the Western District of New-Haven County, at their late annual meeting, formed a District Conference, to consist of the Pastors of the Churches and two or more Delegates from each Church—the Conference to meet on the 2d Tuesday of each month, and visit the Churches in rotation.—The first visit was made to the First Church in Derby, on Tuesday last. There was about thirty including ministers and delegates present;—the exercises commenced about 10 o'clock, A. M. The forenoon was spent in prayer and addresses to the church. In the afternoon a concise narration was given of the State of Religion in the Churches; a sermon delivered, followed with addresses to the Sabbath School and youth, and to those without hope. There was a full assembly, and the exercises were solemn and interesting. In the evening, meetings were well attended in different parts of the parish. The Conference voted to invite the Churches of the District not consociated, to unite with them in their future meetings. It is believed the Conference will be very interesting and useful to the Churches.—Nov. 7. [Comm.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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### INFANT SCHOOL.

On Wednesday of the present week, the Infant School in this City, which has been conducted the past summer by Miss Barnes, was exhibited in the Centre Meeting-house. The novelty of the occasion called together almost as large an audience as our College Commencement: the house was full to overflowing; and if there was not as much learning and knowledge displayed by these infant performers as there may have been by children some eighteen or twenty years older, yet they had the power of touching a softer chord, and of producing an effect which wisdom and age never could have done.

We have heard much of Infant Schools, but the sublimity of such an exhibition cannot easily be described. They sang, they prayed, and clapped their hands—they repeated hymns, and answered various questions suited to their capacities, relating to themselves, to the creation of the world, to God and the Redeemer. They were exercised in counting, spelling, multiplying and subtracting—in dividing the year into seasons, months, weeks and days, with their respective names; in describing the boundaries of the State, the revolutions of the earth, the sun and moon with their comparative dimensions and answered questions which many persons fifty years old could not have answered.

This school has been established as an experiment, and supported by parents who are able to take care of their own children. We hope the system will be extended to those who are neither able or willing, or capable of instructing, or even taking care of their own children.

### SUNDAY SCHOOL INSTRUCTION.

Some time since a colored boy, living with Dr. M. of P—, was sent by Mrs. M.'s son with six cents, to buy a top for him. The lad, on his return, told the little boy that the top cost twelve cents, and he had paid the other six from his own money.—He was repaid, and all was very well.

Sometime after, the boy began to attend Sunday-school; and one day he said to Mrs. M.'s son, "I did not give but six cents for that top, instead of twelve, as I told you I did; but I did not know then, as I do now, since I have been to the Sunday-school, how wicked such things are.—Now here are six cents (taking them from his pocket,) which I have been saving for you, one by one—here, take them; they are yours!"

*Letters received at the Office of the Religious Intelligencer during the week ending Nov. 12, 1829.*

E. L. Spencer; Merritt Weston; Levi Hart; Matthias Day; Almon Merwin; Major John Taylor; William Birdsall; D. Wadsworth; George Bowen; Chester Loomis; Almond Luce; S. P. Scovill; Talcott Howard; E. Pratt.